

LEISURE TIME AND ACTIVITIES IN RELATION  
TO INDIVIDUALS AND FAMILIES

by

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## CHAPTER I

### INTRODUCTION

The family continues to be the foundation of society in the United States; however, there is a growing realization that patterns of family living are changing. The effects of forces from outside the family are making an increasing impact on family life.

Rapid industrialization through the twentieth century has changed the character of family life in urban and rural communities. Changes in American family life as listed by Duvall (1962) are: (1) younger ages at marriage, (2) larger families, (3) longer life span, (4) more women working outside the home, (5) urbanization, (6) families as consumers, (7) more resources, (8) more leisure and better education, and (9) mobility.

Heckscher (1960) stated that these changes in the last decade were cumulative and interwoven so that it was difficult to single out one as being most important. Each stimulates the total movement and gives impetus to the direction in which the social order tends to move.

In looking for a single change underlying others, it would be necessary to give close attention to the great amount of leisure time now available. The effects are far-reaching and encompassing. In no other force for change has there been involved so deep a transformation of values, of philosophy, and of ethics.

Leisure deals with hours and ways of behavior in which we are forced to be ourselves. Thus what we do, whether on the noblest of levels and aspirations or the lowest of tastes, is a clue or indication of what we are, who we are, and where we want to go. The morality of our entertainment cannot be separated from the morality of our whole life (Kaplan, 1960).

The philosophy of leisure and use of leisure time has been related to physical and mental health by several writers (Slavson, 1948; Neumeyers, 1958; Miller and Robinson, 1963). Martin (1955) established that more and more problems pertaining to relaxation, leisure, and recreation have an important bearing upon the prevention, cause, and treatment of a great many personality disorders and mental and emotional illnesses. If the essential aspects of family life are to be preserved and enriched, the studies of family life and family life education are urgently needed to give direction to the changes taking place.

Morse and Briggs (1960) set forth, in part, that the economy of relative abundance and increased opportunity for leisure time which prevails in America brings a new type of responsibility, that of utilizing this abundance and leisure time for enriching the lives of people. Education must shift in emphasis from problems related to "how to survive" to "how to live." Never in the history of man has there been such a need and opportunity for education for preparing adults for active, happy, satisfying middle and senior years. These can be years for re-discovery of life's true values. Without educational stimulation, these years can be wasted in idle, time-consuming pursuits yielding no net contribution to society and too little satisfaction for the individual.

The specific objectives of this paper were (1) to review recent literature concerning leisure; (2) to point up areas in which informa-

tion seemed to be contradictory, inconclusive, or lacking; and (3) to set forth general conclusions and recommendations.

## CHAPTER II

### LEISURE DEFINED

There have been several major streams of research in the field of leisure studies. Denny and Meyersohn (1957) listed seven that tend to culminate in a bibliographical perspective of a specific kind.

First, there have been many studies of the general consumer market, including reference to the demand for leisure goods and services, their flexibility of demand, their changing percentages, their family profile, and their technological interdependence. These studies arise from advertising research and from theorems of institutional economics and sociology.

Second, historical studies have been made of changes in American leisure throughout the life of the nation. Dulles (1940) in his America Learns to Play lists and examines these studies with emphasis on changes that were visible by about 1925.

Third, studies which involve surveys of organized and planned leisure have been stimulated by education, social work, and recreation. These are to be found, for the most part, in bibliographies of the National Recreation Association.

Fourth, the "Play Movement" has inspired studies especially along the lines suggested by Dewey. Many of the major texts in this field of study are listed by Vivian Wood (1953).

Fifth, there has been, since 1920, an increasing volume of psycho-

logical research on leisure and on the media of mass communications.

Sixth, many studies have been attempts at sociological re-evaluation of the relation between work and play in the modern world. These studies influenced by socio-political theories and doctrines have come from sources as widely separated as the work of Thoreau, Comte, LePlay, Spencer, Weber, and Marx. In general, they are to be more easily found in bibliographies of the utilization of labor personnel, theory, management, time study, industrial sociology, and related topics than under headings relating them to leisure.

Seventh, an increasing number of studies have been made of the production and control side of the mass media of communication and amusements themselves, many of which are listed in Hugh Duncan's Language and Literature in Society (1953). Rolf Meyersohn (1961) notes that with respect to mass entertainment, mass production crowds out creativity because of its fear of alienating a consumer-audience.

The word leisure has concerned men at least as far back as the early Athenian culture. The term leisure is from the Latin licere, meaning "to be permitted," and is defined in the modern dictionary as "freedom from occupation, employment, or engagement." Our term school is derived from the Greek skole and the Latin schola which means leisure. The Greeks believed that the purpose of work was to attain leisure, without which there could be no culture.

Leisure has meant different things in different cultures, and unfortunately, there is still disagreement as to what it means and implies. Brightbill (1961) specified that some insist leisure involves so many problems, implications, and shades of meaning that it defies



definition, or even intelligent discussion, except in terms of values, norms, and cultural orientation in relation to the behavior of particular class, ethnic, and provincial groups.

In early and a few recent writings, free time and labor or free time and work come as a set. Without work, there can be no rewarding leisure time and without leisure time, work cannot be sustained. Clawson (1964) said, by leisure time is meant all time beyond the existence and subsistence time (discretionary time). Weiss (1964) stated leisure time is that portion of the day not used for meeting the exigencies of existence.

Free time or leisure time has been defined as closely resembling discretionary income or "choosing time" because one can choose what to do with it over a wider range than he can choose how much time to use for existence or subsistence.

Discretionary time, like discretionary income, can be committed to the hilt or overcommitted. Clawson (1964) regards the man or woman whose club, reading, television, and other interests are so numerous as to conflict for available discretionary time as the counterpart of the man whose monthly payments for auto, television, boat, high-fidelity phonograph, and other luxury or semi-luxury goods exceed his discretionary income and in extreme cases, his total income. A man may have a great deal of free time, by the above definition, and yet be harried by the pressure of things he wants to do but lacks the time for.

If free time includes all time not spent in sleep, at work, in school, or in necessary personal chores, there will be a small area of fuzziness around some items. A study by Clarke (1966) found that

twenty per cent of professional and managerial workers would choose to use an extra two hours a day, if by some miracle they had it, for their job; presumably they found this more interesting than any other discretionary use of time.

Some questions may also be raised about school, but in this modern age, it is mostly an essential form of investment in one's self, to permit later subsistence on a satisfactory level. The line between work and free time is less clear for pre-school age children, housewives, and those who take further education for pure enjoyment.

Miller and Robinson (1963) broke the definition down into even more parts:

**Free time:** Time available to the individual after necessary work and other survival duties are accomplished, to be spent at the discretion of the individual.

**Leisure time:** That portion of available free time devoted to the pursuit of leisure values.

**Leisure:** The complex of self-fulfilling and self-enriching values achieved by the individual as he uses leisure time in self-chosen activities that recreate him.

**Recreation:** The process of engaging in activities during leisure time, with a set of attitudes that makes possible the attainment of leisure values.

**Play:** Activities engaged in purposely with free, happy, naturally up attitudes, full of fun and expression.

So Miller and Robinson (1963), Doty (1963), and Douglass (1965), define discretionary time as free time and leisure, not a quantitative thing measured in terms of minutes or hours doing something that does not have to be done but a qualitative thing, a matter of fulfillment of a human capacity for inner experience.

The definitions, above, by Miller and Robinson, will be used by

this writer throughout the remainder of this paper.

Brightbill (1961) stated that leisure and what it represents are not newly discovered. The following quotations underscore his point.

Have leisure and know that I am God.

Psalms

Leisure is the best of all possessions.

Socrates

We are unleisurely in order to have leisure.

Aristotle

Leisure with dignity is the supremely desirable object of all sane and good men.

Cicero

Leisure is the mother of philosophy.

Hobbes

To be able to fill leisure intelligently is the last product of civilization.

Bertrand Russell

Education has no more serious responsibility than making adequate provision for enjoyment of recreative leisure not only for the sake of the immediate health, but still more, if possible, for the sake of its lasting effect upon the habits of the mind.

John Dewey

In any discussion of leisure two considerations dominate: (1) the way leisure time is used affects a culture as much as or more than the "productive" work of that culture, and (2) the amounts and forms of leisure time in the United States have been changing rapidly and will change further in the future (Clawson, 1964).

Denney (1957) notes that much of the current "leisure problem" arises from the fact that our present criteria in an age of abundant free time are actually those of the era when free time was the exception. Social thought no longer scorns the non-working individual, but at the same time, it provides no criteria for creative or fulfilling use of the

time freed.

Criteria for creative, meaningful leisure time has been suggested by Sutherland (1957); Neumeysers (1949); and Doty (1963) as follows:

1. Integrity of creative aims and methods
2. Liberty of exploring new avenues of experience
3. Enjoyment of the leisure event itself, unrestricted by the anxious constraints of external tensions and goals
4. Equality of fellowship, often a growth in community, appreciation of the "other"
5. Advancement in skills and knowledge, the joy of attainment
6. Appreciation of new and different ideas and persons; the "joy of wondrous discovery"
7. "Other-directed" concern which may take the form of social responsibility expressed in study/action groups on local, regional, and national levels
8. Movement toward depth in understanding oneself and the ground of one's being; "growth of meaning," the puzzling thought of over-arching concerns; the sense of personal integration.

Negative criteria to guide understanding of the dimensions of the modern "crises" in leisure activity are added by Doty (1963):

1. Neurotic drive to fill every moment with some activity
2. Compulsion to "do" or "make" something, even if the person has difficulty storing and using the multitude of artifacts already acquired
3. Anomie: the loss of meaning and directedness of truly creative activity
4. Diffidence towards others; lack of social concern
5. Hyper-competitiveness
6. Lack of individual valuation; the abrogation to the Jones'
7. Absence of decision and choice; the ease of shrinking responsibility

8. Inability to relax; misunderstanding of the natural tensions of work/play
9. Confusion of "fun" and activism; of values and sales-pitch, (it's fun to use Dial soap)
10. Loss of the long view; a fear of taking stock

Working within a framework of this evaluative criteria, with respect to today's problems of free time, we must see that man's leisure is a reflection of his whole value-structure, his personality, and his religious faith. Leisure is best defined not in terms of hours and minutes, but in terms of attitudes. True leisure implies a directedness, a consciousness of progression and motivating life meaning. Leisure is that which one chooses; and it is the choice which is the important variable, that which delineates leisure time from the more general free time.

## CHAPTER III

### HISTORY OF LEISURE

#### Ancient

Researchers have found that play has always been an integral part of man's life. Scientists have discovered that as far back as one can trace the existence of groups of men one can find evidences that individuals and groups took time for and engaged in play activities. Many of these activities were closely related to the survival activities of food-getting and many were related to religious worship.

The contribution of Greece to the history of leisure and play is a great one, partly because of the heights reached by Athenian civilization and partly because of the history of Greece, two radically contrasting views of play contended for a period. One view was a "military attitude" toward play, play being used as a means of training for the accomplishment of desired military objectives. The second view, the "art attitude," found its earliest recorded expression in Athens.

In general, historians have agreed that the Athens of Socrates, Plato, and Aristotle, during the "Golden Age of Pericles" from 500 to 400 B.C., reached the highest peak of civilization to that time, and the foundations were laid for much of the scientific, philosophical, and cultural growth of later centuries. The society of Athens during the years of her greatness provided a dramatic contrast to Spartan society and is very instructive to the historian of recreation.

Miller and Robinson (1963) pointed out that a philosophy of recreation and play has much to gain from the philosophy and concepts of ancient Greece. This is well stated in the following paragraph:

The epicurean concept of sense pleasures as the aim of life; the concept that education through play and voluntary games is as valuable as education through compulsion and discipline; the concept that leisure is of worth and its constructive use valuable to the spirit of man; the concept that all might share in some of the values of leisure; the concept that beauty and aesthetic pleasures are important in man's pursuit of happiness; the concept that play is a way to health; all of these concepts, even though sometimes expressed in confused and contradictory form, represent elements of a philosophy of play that undergirded a development of recreation surpassing that reached by any known society up to the modern era, and perhaps surpassing many modern societies (Miller and Robinson, 1963).

The Roman social and recreational life was based on an economic and class system. The wealthy class valued its leisure, without which liberal education and a cultural life would be impossible.

The dominant leisure groups in classical civilizations were the upper classes, who built an elaborate leisure culture, small parts of which were enjoyed as well by the working masses. A philosophy of recreation emerged to justify and rationalize an aristocratic concept of leisure values.

The approximately one thousand years between the invasion of Rome by the barbarians from the north and the discovery of America by Columbus has been called the "middle ages" of western civilization. This period ended with the industrial revolution and the gradual emergence of capitalism and modern social life. An assessment of the contributions of this important period in history to the foundations of recreation must consider several very vital facts. One of these facts is that the Renaissance stimulated the arts to new heights of



technical and aesthetic perfection. Second, the literary arts were stimulated immeasurably by the invention of the printing press and the beginning of widespread distribution of the writings of philosophers, scientists, poets, dramatists, and others. A third fact is that the underlying reason for the great upsurge in the arts was the greater interest in them by larger and growing groups who could support these activities.

A fourth fact is the impact of the Reformation on the lives of members of the different classes. The effect of this religious conflict on the lives of different groups varied quite widely. In the countries that remained largely Catholic, life went on somewhat as before. In the Protestant countries, while there were stern puritanical principles set up as guides, the leisure time and cultural activities of the several classes did not necessarily conform to the demands of the dominant religious and authoritarian groups. The demand of pastors, landlords, and employers that life be devoted mainly to serious work and serious worship was resisted by the peasants and townfolk who defended their right to some leisure time for folk festivals, laughter, and communal pleasures.

The Renaissance and the Reformation marked a change in western civilization from feudalism to the modern era. The upsurge of cultural and recreational expression reflected struggles of the middle-class and lower-class groups to break away from the repressions of feudalism and to reach out for a fuller life.

### Modern

The technological-industrial-economic revolution that gave birth



to modern times has dramatically changed the political, social, and recreational life of most of the world's peoples. The industrial revolution and the economic and political organization based upon it brought new problems of living to human society, along with the new possibility of a sufficiency of material things to meet individual needs, and new resources of free time for recreation. Democratization characterized recreational and cultural change in the modern period of history, with broadening participation in leisure time pursuits and the promise to still large groups of a greater share in their values.

Parallel to the westward expansion of civilization in America in the nineteenth century was the growth of labor unions. Hutchinson (1951) pointed out that "unions began to struggle vigorously for their avowed rights early in the nineteenth century . . . for higher wages and shorter hours . . . to create an improved balance between the length of the work day and the amount of daily leisure." One should not underestimate the part labor unions played in producing twenty more hours of free time per week during the nineteenth century.

Aggressive trade unionism during this period brought three important gains to the working class. One of these was the increased free time gained by shorter work days and eventual six-day weeks. The second was increased wages, which netted families an income above the base minimum for survival which made possible the purchase of some recreation. The third was better working conditions, which permitted the worker to do better work, maintain greater dignity, have better health, and to return home after work able to enjoy the free time he had.

Recreation in early United States history was influenced by

conflict between puritanism and the indigenous pioneer concept of democratic recreational freedom. Miller and Robinson (1963) stated the result was culturally unsophisticated, informal recreation, ranging from genteel pursuits of the rural and urban wealthy to rustic community activities of rural and pioneer folk and weekend commercial amusements of urban working classes.

Urban working classes drifted toward commercial amusements because of the lack of other forms and the absence of civic and community sponsored recreation. The urban and rural wealthy sought out the more cultured recreations of tennis, golf, polo, horse shows, and symphonic organizations. Rural recreational life in the nineteenth century United States was built around church activities and activities of the Grange.

The American recreation movement is based on a complex of parallel and mutually supporting movements evolving in the nineteenth century, including parks and playgrounds, kindergartens and nurseries, adult education, settlement houses, youth agencies, sports, and commercial amusements.

The twentieth century saw the United States developing a remarkably productive economy, emerging as a dominant world power, surviving economic and war crises and reacting to profound and rapid changes occurring throughout the world. In America, there came a new amount of free time, being filled by a rapid expansion and change in recreation, mass communication and entertainment media, vastly increased transportation and travel, fadism, and great expansion of organized recreation by public, voluntary, and commercial organizations.

### Recent Research

The studies of leisure and recreation range all the way from systematic studies, involving scientific methods and costing considerable sums of money, to informal investigations made by individuals at leisure and at their own expense. Colleges and universities are responsible for considerable scientific research, although many studies are made by students working for degrees.

The three most common methods of research are: (1) the recreation survey, ranging from comprehensive and inclusive studies to those dealing with specific items; (2) the questionnaire, involving check listing, the pooling or averaging of opinions or interests; and (3) the recreational interview or case method.

Miller and Robinson (1963) and National Recreation Association (1965) group into six categories the major research efforts in the past years: (1) physical and mental health (experimentation with the use of recreation as a therapeutic tool and the adaptation of activities for therapeutic purposes); (2) evaluation of leadership-preparation programs; (3) outdoor recreation and the use of land and water areas for recreation purposes; (4) design of recreation facilities, equipment, and areas; (5) measurement of the effect of participation upon the individual (primarily within the industrial setting, and related to improving worker effectiveness on the job); and (6) development of measurement tools and devices for determining the effectiveness of recreation services.

Specifically, NRA (1965) mentions several needs in the fields of research in recreation. The report states almost no studies on organized

campus recreation programs, except for the unions. Studies treating the principles, philosophy, development, or techniques of programming recreation is one of the greatest areas needing research. Studies relating to playgrounds are few. With the present concern for the "leisure-centered culture," one might expect an increasing amount of research dealing with education for leisure; however, few studies on this subject or the general study of leisure are found in the 1965 listing of recreation studies.

In 1960 the White House Conference on Children and Youth included a forum on free time. This group believed the major characteristics of free time or leisure as it affects American children and youth appear to be: (1) it has expanded to a big business and a new place in American values; (2) it is more highly organized, accenting action; (3) it is affected by a taste for gadgets and spending money, and yet marked by an upsurge of the cultural arts; (4) it is increasingly a family matter; and (5) it is modified by recent urban changes.

Roy Sorenson spoke on Goals for the Future at the White House Conference (1960). These goals included: assumption of individual responsibility for development of leisure; the recovery of leisure time for relaxation and enjoyment; a healthier balance between work and recreation in the entire social order; the enrichment of family recreation; an end of social isolation so that youth may experience diversity and variety; more opportunities for youth to participate in community affairs; encouragement of individuality, identity, and autonomy; the cultivation of detachment, intervals of solitude for reverie and the assimilation and integration of new experience; acceleration of the movement toward the creative spirit and the cultural arts; extension

of recreational opportunities to those for whom opportunities are least available; improvement of the urban environment; and development of the competent amateur. Beyond the goals of wholesome recreation and relaxation, the Forum set for leisure activities the serious purposes of strengthening character and ideals, good citizenship, the family, and religion.

The beginning of the National Council of Churches studies on leisure lie in the experience of Christian Ministry in the National Parks that began in 1952. Finally, the commission felt that a deeper study of the patterns of leisure in America was needed if the churches were to play their part in the new understanding of human values called for by the leisure revolution. In 1961 a National Council of Churches staff committee was formed to initiate a series of studies on leisure in America. The research phase of the study was conducted by Professor Robert Lee at San Francisco Theological Seminary, San Anselmo, California. This study produced in 1961-1962 two reports by Casebier (1963) and Doty (1963); a book by Director Lee (1962) entitled Religion and Leisure in America and a recommendation for continuing the study of the meaning of the new leisure. This study would be in terms of the implications of the new leisure, its meaning in the life of the congregation, effectiveness of special leisure ministries, and the church's responsibility in serving the other institutions of the world as they respond to the new leisure. The follow-up program included two parallel streams. The first was a series of regional conferences in the United States and Canada, designed to do two things: (1) to explore responses to leisure across the country and to discover the thinking of the various agencies involved;

(2) to bring the various leisure-concerned people together in order to stimulate mutual concern for the new leisure situation.

The second program development was in the work of an interdisciplinary Task Force on Leisure to assist the churches in their explorations of the dimensions of the leisure explosion and to assist churches in planning for the future. Dr. Paul Douglass, Director, Center for Practical Politics, Rollins College, Winter Park, Florida, is chairman of the Task Force. Its first meeting was held in October, 1965.

## CHAPTER IV

### FACTORS GOVERNING FREE TIME AND ITS USE

The tremendous social changes that have occurred in modern society have conditioned both the quantity and the uses of free time. The major conditioning factors can be classified under the geographic setting and ecological factors, science and technology, socio-economic conditions, the political organization of a country, education, community setting, stage in family life cycle, and time schedules.

#### Geographic and Ecological Factors

The basic factors of the physical environment that have a bearing on free time use and recreational activities include the natural resources, climatic conditions, topography, and geographic location. People everywhere are dependent upon natural resources. If the resources are abundant, the means of livelihood are more easily obtained and there are concentrations of people and markets. The routes and crossroads of transportation are conditioned by the topography and resources.

Climate, including temperature, rainfall, and seasonal fluctuations, and the effects of these are closely associated with the quantity and quality of people's free time.

The geographic position of people affects nearly every phase of life. Isolation, together with economic disadvantages, has a tendency to retard people, chiefly because of the lack of contacts with cultural movements. New movements usually develop first in the more densely



populated regions and then spread to remote areas.

The use of leisure time depends more directly upon the nature of the population than upon the geographic situation. Size and density, physical and mental health, composition (including sex, race, nationality, and individual differences), and mobility and distribution of the population are all important conditioners of leisure time use.

### Science and Technology

Neumeier and Neumeier (1958) pointed out that new discoveries and inventions brought about by science and technology instigated changes, first in the economic organization and social habits which are closely associated with them, followed by changes one step further removed, namely, the transitions in the institutions and agencies of society. Later, the codes of human behavior, the philosophies of life, and the spiritual values undergo changes.

Through technological and scientific advances, the physical environment is transformed by new building materials, varied techniques of production and construction, and new means of transportation and communications. New social inventions come into being, in part, to meet the new situations. Neumeier and Neumeier (1958) exemplified the social inventions associated more or less directly with free time use as "vacations, holidays, auto camps, roadhouses, fashionable winter places, summer camps and mountain resorts, athletic and social-recreation clubs, luxurious hotels, sports and games, parks and playgrounds, public beaches, and the use of schools, churches, libraries, museums, social settlements, and social centers for recreational purposes."

Power machinery, the basis of industrial structure and economic



process, has produced two products: goods and absence of necessity for work. The machine has both increased the amount of free time and affected its uses. Work, in our industrial and mechanized age, is often monotonous. This routine nature and monotony of his work have driven the worker to crave excitement and relaxation after his work period.

### Socio-economic Conditions

As the Lynds (1937) have pointed out in their study of Middletown in Transition, a person's occupation is the watershed down which much of the rest of his life tends to flow. Who he is, who he knows, how he lives, what he aspires to be, and other realities of living are patterned for him by what he does to make a living and by the amount of living that he is able to purchase.

The Neumeyers (1958) stated that an occupation, especially if it is engaged in over a period of years, affects the personality and develops occupational patterns of behavior. A general assumption is that the occupation affects the extent of free time and the choices of recreation, but few studies have been made of the occupational differences in free time pursuits. In one attempt to assess probable differences, Jordan (1956) made a study of the uses of free time by two hundred and three sociologists and fifty-three attorneys. The attorneys participated more extensively than did the sociologists in such sports as golf, tennis, swimming, and fishing, and they also watched various types of games and sports more extensively. More sociologists, in contrast, went on hikes and picnics, took trips for educational purposes, and a slightly higher proportion went to movies. As might be expected, both groups did extensive reading, attended church services, parties, dinners, political

and civic meetings, and were fairly active in playing cards and chess, watching football, camping, attending plays, musical programs, committee functions and dances.

The greater the economic resources, the stronger is the tendency to purchase pleasures. A number of studies which have been made of social classes and the stratification of society have dealt directly or indirectly with leisure and use of leisure time (Hollingshead, 1949; Reissman, 1954; White, 1955). These studies have revealed significant differences in leisure time activities of various class levels in our society.

Reissman (1954) found that while there are many facets to the problem of social class in relation to use of leisure time, regardless of the variables used in measuring class position (occupation, income, or education), the upper class showed a higher degree of social participation and involvement in community affairs than the lower classes. Individuals in upper classes read more books and magazines, attended church more frequently, belonged to more organizations, and held more offices in those organizations. The lower classes, on the other hand, showed lack of ideals in this matter. They were less involved in community affairs and had less knowledge, but they exceeded the upper classes in radio-television listening and viewing.

The pleasure of social class comes into the picture when one wonders how a particular activity looks to another person: "Am I conspicuously portraying, in my leisure time activities, the role of a typical member of my class?" Different meanings are held by each class, Havighurst (1961) noted. He pointed out that middle class people

tended to stress the meaning, "gives me a chance to achieve something" and "is a benefit to society." Lower-middle class people tended to stress the meaning, "brings me into contact with friends." Working class people tended to stress the meaning, "helps to make the time pass," while lower-lower class people seemed to choose the meaning, "helps me financially."

### Political Organization

The political organization of a country conditions the leisure of the people. Governmental functions may include provision of facilities, administration and supervision, the promotion of programs of community recreation.

In a country where a dictatorship exists, there are apt to be exhaustively organized recreation programs. Autocratic forms of government may achieve uniformity and efficiency in the program of leisure activities, but sacrifice freedom and spontaneity. The government is likely to provide public initiative. Under more democratic systems, where provision and organization for leisure occupation are left more to commercial and private initiative and enterprise, there may be waste and overlapping of services, but individual interests are catered to and greater freedom of choice is exercised by the participants (Neumeyer and Neumeyer, 1958).

### Education

The extent of literacy, the educational system, the emphasis in education, and the quality of community life have a tendency to condition the use of leisure time. The functions of education are constantly being extended and improved. In recent years, the progressive schools have emphasized the development of socialized personalities. This includes the equipping of the mind to think independently, the developing of appreciation of beauty, the building of character, and the preparation for life situations. This is vocational training, citizenship

education, and preparation for participation in the home and community.

### Community Setting

The community embraces family life, making a living, acquiring an education, engaging in religious activities, establishing standards of conduct, exercising social controls, as well as engaging in leisure time activities.

In an article called "Meaningful Activity in a Family Context," Thompson and Streib (1961) start from the premise that "the use of free time is determined, facilitated, or limited by the social setting." Family relationships are seen as the most important of these social relationships. The reasons may be summarized as follows:

1. Families transmit the definitions, values, and patterns of the culture through socializing functions.
2. Family relationships set the patterns of individual habits.
3. Family relationships express general cultural patterns or the family's own traditions.
4. Family settings may provide the person with opportunities for participation and self-expression denied in other contexts.
5. Family relationship in itself may constitute meaningful activity for the older person.
6. Position in the family life cycle is often more meaningful as influencing the individual's use of leisure time than age.

Pope (1965) set forth the family as a social institution being an inseparable part of the culture in which it exists. Both as an institution and a specific family group it cannot help being affected by events in the society around it. Nor can a family avoid affecting the society by either conscious efforts to change it or merely by existing in it as a family in some ways similar to and in some ways different

from every other family. This means that the "new leisure" will affect the family but the family may also have influence upon the development of a philosophy and a technique of leisure.

American culture expects the family institution to support a concept of progress; i.e., to consume what industry produces, to encourage their members to avail themselves of schooling and job opportunities, and to cooperate mutually to solve social and cultural problems in ways that will make revolution unnecessary. The new leisure avails for families opportunities to participate in all three areas included in the concept of progress. In consumer goods, we have abundance and the producers are pressing them upon us for use in our leisure. Adult educators are enthusiastic about the opportunities for contributing to the knowledge and wisdom of a constantly increasing clientele. Problems of the human community, local or otherwise, make insistent pleas for broad participation toward their solution.

In some families it is possible for all to have the consumer goods they want, to take adult education courses, and to participate in community activities. For most people choice among alternatives is necessary. Much of the free time of both young and old is spent in the home. Therefore, the degree of stability of the family, the livability of the house and immediate surroundings, the general conditions of the home life, and the facilities and plans for recreation in the home affect what the members of the family do with their free time.

#### Stage in Family Life Cycle

Another factor conditioning the quantity and quality of leisure time is the stage in the family life cycle. Clawson (1964) states the

total amount and use of free time in a nation or other large group depends in part upon the numbers of persons at each stage in the family life cycle, as well as upon typical uses of time at each stage. Each individual in his period of the family life cycle has areas of needs, physiological, psychological, social, and aesthetic, that have a definite relationship to the types of activities entered into during free time.

Douglass (1965) proposed a time budget, by age groups, for leisure, taking into consideration the biological, economic, sociological and leisure characteristics of each age group. The stages of the life course and the age span included were infancy, birth to age two; pre-school, three to five; childhood, six to thirteen; adolescence, fourteen to seventeen; family-founding, eighteen to twenty-four; adulthood, twenty-five to forty-nine; free years, fifty to sixty-five; and seniority, from retirement, sixty-five plus. The percentage of the life span for each stage was given. The leisure status changed according to the stage in the life cycle and the work practice pattern and ran from infancy--"physical effort in sequence of motor patterns and reflex development; prehension; play" to seniority--"full freedom of choice within limits of health, means, skills, and interests" (Douglass, 1965).

#### Patterns of Free Time

Use of free time may be governed by a time factor (Clawson, 1964; Homman, 1961). When does it occur? How large are the individual pieces? A part of free time occurs daily, consisting of a little before work or school, possibly a little during the lunch period, but mostly in late afternoon or evening, after work and before bed. This pattern is ex-



perienced by the worker and the student. There is a slight variation with the housewife, who may have a little more free time during the day and less in the evening. The total hours per day are limited to approximately four or less, and even this is broken into several pieces. As a result, the activities that can be carried on are directly circumscribed.

Other free time is weekly in its pattern. For students and workers, it is the days out of school or off work. This is usually Saturday and Sunday, but may be other days for some workers. On these days, not only do the regular daily personal chores reduce the time that might otherwise be leisure time, but often other personal or household chores are allowed to pile up during the week to be liquidated on these days. It is possible, however, to undertake activities on the weekend that are impossible on work days. For instance, attendance at certain kinds of parks and recreation areas is very much heavier on weekends than on work days.

Still other free time is vacation time. For students, this may extend through the whole summer. For workers, it is likely to be a few weeks, usually in the summer, but increasingly at other seasons. Obviously, many kinds of activities are possible in such time periods that are out of the question in the shorter free periods. In particular, travel to some vacation spot and the many kinds of activities common there are now possible. Full enjoyment of the vacation time often requires relatively much more money than does full enjoyment of other free time.

Holman (1961) presented some estimates of total time, nationally, in the past and at present, in these various categories. In spite of

some deficiencies in data, a national time budget can be estimated based on numbers of people in each age and occupation group and upon typical patterns of daily activity. Holman (1961) presented a graph showing a national time budget for sleep, for all other activity, and leisure (free time). A time division of leisure (free time) shows the changes in daily, weekend, vacation, retired, and other free time for 1900 to 1950, and projected changes to 2000. Hours of free time increased from approximately 200 billion hours to slightly over 1,000 billion hours per year.

Clawson (1964) in reviewing this national time budget pointed out that the changes in free time at different periods in the life span are more striking than changes in total free time. Retired time showed the greatest increase between 1900 to 1950, and it is estimated that it will more than double by 2000. Vacation time doubled from 1900 to 1950 and doubled again by 1960. Weekend time has risen and it is predicted that it will rise further in the future, partly because of a larger total population and partly because of fewer work days per week. Daily free time, while rising in total, has become a smaller fraction of total free time.

These changes in national tables obviously include many diverse trends, as between different age and occupation groups. The poorly educated may be unemployed with much idleness and little genuine leisure; the same may be true of workers displaced by technological change in industry who cannot readjust to new employment opportunities. At the same time, well-trained, able, experienced professional and managerial personnel may be so much in demand as to have little leisure time. The



data on the total for the whole population give some measure of the magnitude of the national problem and opportunity in leisure time.

## CHAPTER V

### RECOMMENDATIONS

Klemer (1965) stated if the major problems of mankind are to be solved, the solution must come not from formulas or statistical tables but from the nursery, the kitchen, and the family-conditioned consciences of a better prepared generation. No matter what future society is, no matter how many hours a day one may lounge or work, what kind of tasks one undertakes, what kind of clothing one wears, food one eats, or home one lives in--man will have himself to deal with, his physical, social and emotional needs.

Luckey (1965) set forth as the most urgent task of the family the creation and fostering of individuals who accept and value themselves, understand themselves, and know their own standards; individuals who can communicate with each other without fear, who can reveal themselves, and can enter into dialogue with others and essentially be concerned with and for others. How will this goal be reached?

There will have to be changes in the goals and purposes of individuals and families; a change in values. Material abundance must be put in its proper place in our thinking. Changes in values are brought about by education, age, and the social environment of a person.

As was stated earlier in this paper, education must shift in emphasis from preparing an individual for making a living to more emphasis on making a life. Values are gained by individuals over a lengthy period

of years; they will not and cannot change overnight. Concerned individuals must teach by word and example. Individual responsibility will be felt by all, but the main burden of work will fall on the formal classroom teachers, the adult educators, the extension and social workers, the ministers, and others who work with families and family members.

Family research is of great importance and there is need for more of it--"especially from home economists who are closer to normal American family life than most of the social pathologists from other disciplines" (Klemer, 1965).

Family life education is important especially at the secondary and college level, but there is a question as to whether this formal teaching reaches a large enough percentage or the right group. To accomplish the major task we have set for families, everyone needs some opportunity for education for family life. It is all but impossible to separate family life education from all other education.

But where do we start this task of changing values and teaching how to make a life? One place would be with those for whom leisure, its meaning and its use, is a personal problem, whether they see themselves as "idle" or "overworked." These are the aging, the youth, and the poor.

A century ago, the working man spent seventy hours a week on the job and lived forty years. Now he works forty hours a week and lives seventy years. This adds twenty-two more years of free time to his life (White, 1967). He must prepare for these years.

But there now exists in our midst a leisure group comprised of the affluent and retired people who have more time than they can utilize

and the enforced leisure group of the poor, the migrant, the prison inmate, the alcoholic, the dope addict, and those with all other problems known to modern society. We realize the most successful outreach to other human beings is a one-to-one ratio. The problem then is how to bring people into this kind of communication with each other. One solution might be for a church to survey the human resources in that particular church. That is, interview every member to determine what he could and would do to serve others. Are there some affluent people who would give of themselves and their resources in response to such a challenge? Are there retired people who could tutor or give time to counsel with the young, the impoverished, the inexperienced, or the parolees? The list of possibilities is endless for providing the leadership, organization, and inspiration for people to help people.

Next, a survey of the physical resources available in a community would be in order. Are they being used to full advantage or do they stand idle much of the time?

Educators of youth must evolve new teaching procedures which meet two criteria as set forth by Klemer (1965). First, teaching must deal realistically and significantly with actual problems faced by today's young people. Second, teaching must provide definitive direction in the form of value guidance, which is both practical and idealistic enough to be readily acceptable to modern young people.

Education must be available to all who want to take advantage of classes, group discussions, or correspondence courses. This may mean new methods for some disciplines, unusual facilities, such as a child care service, or new time schedules.

But above all, we must remember that humans are strangely capable of finding boredom in busy-ness, and, in contrast, of finding fulfillment in doing absolutely nothing.

Educators must take to heart the recommendation of the White House Conference of Children and Youth (1960) which specified that religious groups and leisure time agencies re-examine and re-evaluate the objectives and philosophy of their programs and recognize the need for opportunities for quiet, meditation, reverie, and being alone. It is through leisure time that the culture of a nation's leading thinkers and philosophical directors is passed on to the man on the street. Are we still open to possibilities for this to happen? Or are we too concerned to "have fun" and not yet mature enough as a national group to accept the fact that our fortunate present status can only be maintained if there is a concern on the part of every citizen that this status shall not too lightly be lost in the desire for "fun" and "ease"? The leisure habits of a nation may too readily carry over into determinations of a larger import. Can we afford, as a national group, the luxury of so many thousands of manhours of wasted time? Doty (1963) pointed to the fact that this nation may be running out of time rather than money as a resource. He quotes a news article in the August 27, 1963, issue of the Christian Science Monitor as expressing this reality:

President Kennedy, after the Soviet 'Twins in Space' feat, said the United States was 'well behind' the USSR in the space race, but he did not ask for more money. An unusual scene occurred in Congress: space officials fought off efforts by Congress to vote them more money. Vital research needs time now more than money.

Our first national resource is people. The second is surely time in which the society develops, produces, expands, and finds its

place in history. We cannot allow these two major resources to be wasted. There is, then, a factor of responsibility, both of time and personal resources. The nation is as strong as its individual members; the responsibility of the citizen is to insure that the nation may stand within history as a guide to new and old nations as they come to grips with their own particular forms of the problems of leisure.

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LEISURE TIME AND ACTIVITIES IN RELATION  
TO INDIVIDUALS AND FAMILIES

by

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Rapid industrialization through the twentieth century has changed the character of family life in America; however, the family continues to be the foundation of our society. It is difficult to single out one change as being most important, but close attention should be given to the great amount of leisure time now available.

The word leisure has concerned men for centuries and there is still disagreement as to what it means and implies. In early writings free time and work came as a set. Without work there could be no rewarding leisure time and without leisure time, work could not be sustained. More recent works list free time as time available to the individual after necessary work and other survival duties are accomplished, while leisure is defined as the complex of self-fulfilling and self-enriching values achieved by the individual as he uses leisure time in self-chosen activities that recreate him. Criteria have been suggested by Sutherland (1957), Neumeyers (1949), and Doty (1963). This evaluative criteria show that man's leisure is a reflection of his whole value-structure, his personality, and his religious faith. Leisure is best defined not in terms of hours and minutes, but in terms of attitudes.

The studies of leisure and recreation range all the way from systematic studies, involving scientific methods and costing sums of money, to informal investigations made by individuals at leisure and at their own expense. National Recreation Association (1965) groups into six categories the major research efforts in the past years: (1) physical and mental health; (2) evaluation of leadership-preparation programs; (3) outdoor recreation and the use of land and water areas; (4) design of recreation facilities, equipment, and areas;

- (5) measurement of the effect of participation upon the individual; and
- (6) development of measurement tools and devices for determining the effectiveness of recreation services.

The tremendous social changes that have occurred in modern society have conditioned both the quantity and the uses of free time. The major conditioning factors can be classified under geographic and ecological factors, the population situation, science and technology, socio-economic conditions, the political organization of a country, education and community life, stage in the family life cycle, and the leisure time schedule.

Klemer (1965) stated if the major problems of mankind are to be solved, the solution must come not from formulas or statistical tables but from the nursery, the kitchen, and the family-conditioned consciences of a better prepared generation. Luckey (1965) set forth as the most urgent task of the family the creation and fostering of individuals who accept the value themselves, understand themselves, and know their own standards; individuals who can communicate with each other without fear, who can reveal themselves, and can enter into dialogue with others and essentially be concerned for others.

One must remember that humans are strangely capable of finding boredom in busy-ness, and, in contrast, of finding fulfillment in doing absolutely nothing. Our first national resource is people. The second is surely time--the time in which the society develops, produces, expands, and finds its place in history.

Kaplan (1960) sums up the idea of the more recent writers by stating that "leisure deals with hours and ways of behavior in which we are forced to be ourselves. Thus what we do, whether on the noblest

of levels and aspirations or the lowest of tastes, is a clue or indication of what we are, who we are, and where we want to go. The morality of our entertainment cannot be separated from the morality of our whole life."